

Revivals.

FOR ZION'S HERALD.
PROVINCETOWN, MASS.

DEAR BROTHER BROWN—I have thought it might be interesting to your numerous readers to have a more full account of the work of God in this place, than I have heretofore given.

When I came to this station, in June last, I found the church in peace, but religion was at a low ebb. But few attended prayer meetings, and as for class meetings, they had almost vanished away. I therefore said that I had work enough before me, if I did any thing for the cause of God. I saw that a reformation was greatly needed, and commenced my labors, determined, by the grace of God, to have one. Soon our prayer meetings began to be more numerous than they had been, and the people of God evidently began to feel more deeply than they had done, the importance of an increase of the work of God in their own souls, and also for the souls of those who were unconvinced to God. It was but a short time before we were fully satisfied that God had mercy in store for this people. Many of the brethren came up to the help of the Lord against the mighty, and sinners were soon heard inquiring what they must do to be saved.

This work commenced the last of July, and is still in a prosperous state. It is not, perhaps, what some would call a very powerful revival; yet when all the circumstances are taken into the account, we consider it a very powerful and glorious work. Thus far during the revival, probably between seventy and eighty have been brought from nature's darkness into God's marvellous light. About fifty of this number have already said in their names among us, and most of the others, if not all, will probably join soon. Quite a majority of those who have been converted to God, are heads of families.

You doubtless know, that the cod and mackerel fishery is carried on quite extensively from this place, consequently the most of the men were absent when the work commenced, but they have now mostly arrived from their fishing, and God is working among them gloriously, and we are expecting a rich harvest of souls this winter.

The means used in this revival have been plain and pointed preaching, beginning at the foundation—repentance towards God, and faith in our Lord Jesus Christ, with prayer and exhortation. We need not any new means or measures, for the old are better. Only let them be perseveringly used, with strong faith in the promises of God, and the result will be glorious.

We often hear the question asked by brethren, "What must we do, to have a revival?" I think this question may be very easily answered. Let minister and church live for reformation, and work for reformation, and they will have reformation. God works by means; and the grand reason why we see no more of the work of God in the salvation of souls, is, without any doubt in my mind, because we are so sparing in the use of means.

Join with us, dear brother, in praising God for the glorious things he has done among us, and for us, in this place, and also in praying to our heavenly Father to carry on this glorious work, until all are brought unto the knowledge of the truth. Glory to God, in the highest, that there is yet peace on earth, and good will towards men.

Affectionately yours, I. M. BIDEWELL.
Provincetown, Nov. 6.

FOR ZION'S HERALD.
MARSHFIELD, MASS.

BA. BROWN—The Lord is reviving his work here there have been quite a number of conversions recently, mostly young people. Their convictions have been purged, and their conversions clear. I have received twenty into society, many of whom bid fair to be pillars in the church; for they are moving forward with firm steps in the way of duty. There are others seeking the salvation of their souls. We hope the work is but just begun. I think, if the church are faithful, we shall see greater things yet; and as to our church in this place, I know not that there is a jarring string among us; and what is still more glorious, our members are pressing after, and entering into a full salvation from sin. Oh may this blessed work go forward till all sin is destroyed, and God's glory fills the world.

You know that it has been said, that by advocating the rights of the slave we hedge up the sinner's way to Christ, and of course, send them to perdition; but I think the fact is the reverse of this; for we are strong abolitionists here, and the more we plead the cause of our southern brethren who are oppressed, the more the sinner is convinced of the truth of religion, and of our being what we profess to be—the followers of Christ.

Oh may every moral and religious enterprise go forward till the God of glory shall destroy sin,—till he whose right it is to reign, shall reign King of nations, and be doth King of saints. Glory to glory—for the Lord God omnipotent reigneth.

ENOCH BRADLEY.

Marshfield, Nov. 7, 1837.

FOR ZION'S HERALD.

TOLLAND AND BOLTON CIRCUIT, CONN.
BROTHER BROWN—The good work of reformation is going on with increasing power and glory. Since my last, God has revived his work in the south part of Bolton. More than twelve have already found the Lord, to the joy of their believing hearts, and many more are near the kingdom.

We commenced a series of meetings at this place, on the 8th of October, which, with the exception of two evenings, have continued till last Tuesday evening. Myself and colleagues spent much of our time in visiting and praying with the faithful. All we conversed with, but two, appeared willing to be instructed, and pointed to the sinner's friend. Those bid me begone from the houses I was in; one being so enraged he ordered me out, not of his own, but another man's house. The Lord bless and convert them.

We spent the evenings in preaching short practical discourses, short exhortations, designed to influence the serious to come forward for prayers, and generally two short seasons of prayer for the pensive mourner. After each, liberty is given for any such as have been blessed, to manifest it by speaking or singing. If after this any felt they could not leave without more prayer, their case has been remembered. We close our meetings by nine o'clock.

The above are the means used in this revival.—This work commenced among the young ladies, many of whom may be reckoned among the first, for talents and promise, in the town. Though the conversions are clear, yet some have complained because they had not more powerful awakenings. The work is now spreading among the young men, and so increasing in interest, that the pastor and members of the other denomination are waking up, I hope not to oppose and stop the work: but the Lord knoweth.

The meetings here are well attended. Methodism is new in this place,—last spring being the first regular Methodist preaching. A small class was formed soon after, which is now increasing in numbers and graces, in spite of opposition, to the destruction of prejudice and sin. Praise God!

It is truly interesting to see the young converts go to their mates, and with entreaties persuade them to come to the place where they found peace and joy in believing—where the Lord met them.

The good work still goes on in Tolland. I have received, since Conference, on probation and by certificate, twenty-four. In reviewing the past and anticipating the future, I can only say,—ride on gloriously, King of kings, till the song of salvation is heard to earth's remotest bounds,—till loud hallelujahs reverberate through the earth as they do through the

dome of heaven,—till the last redeemed shall clap his glad wings, and sing—

"—live forever wondrous King!

Born to redeem, and strong to save!"

Then ask the monster, "where's thy sting?"

And where's thy victory, boasting grave?"

Yours in Christian love, L. PEIRCE.
Bolton, Conn., Oct. 30, 1837.

Missionary.

[From the Western Christian Advocate.]

SOUTH-WESTERN INDIANS.

The good Lord has, in mercy, been my support during my labors here. We have a few members here in this wilderness waste, who are trying to get to heaven. May God help and add to their number such as shall be eternally saved. No new conversions to Christ among the natives in my bounds, though there have been a few in the nation elsewhere. "Dwight mission," under the Presbyterian control, is struggling hard in Zion's cause, within twenty-five miles of me. I have conversed with brother Washburn, the superintendent of Dwight. I think him much devoted to his calling. All hands of us are going in for a temperance society. It is a new thing here. May God bless the cause, and put a stop to the long aggravated train of human woe flowing from this deadly fountain. If the government of the United States, or some other power, does not put a stop to liquor (whiskey and brandy) being brought within reach of the Indians, it will soon destroy the hardy sons of the forest. For liquor they spend their annuity money, (this is the case with many,) neglect all business, expose themselves to all kinds of weather, almost naked, and almost starved—sickness sets in and soon closes the scene.

The Cherokees here are generally healthy. Some of them are good English speakers. The Creeks that emigrated last fall and winter (14,000) are very sickly. During two weeks in the latter part of August, in a town of about five hundred, 110 died. I am told by some of the Creeks, that it is generally so with all the emigrants. There is no missionary in the Creek nation this year. The Choctaws are very peaceable and quiet. Missionaries are laboring with them.

The period has now come when Christians must do something for the Indians. They have thrown off in a very great degree all the restraints of the religion of their forefathers, and have not as yet in general, come under the influence of the Christian religion. If ever there was a time when the missionary of the gospel should exert himself, surely it is now. If we should let the opportunity pass without fixing the principles of the religion of Christ in their hearts, they will surely sink into all the wretchedness of infidelity. The harvest is great, but the laborers are few. We pray the Lord to send forth more laborers, holy men of God, that feel the immortal worth of souls. Brethren, why stand ye all the day idle? God knows there is enough for all of us to do. If you cannot preach you can pray. Brethren and sisters in Israel, when you sit by your firesides, your family in health around you, and you listen to the howling winds and beating storm, or winter's keener blast, think of the missionary, far away from home, in some heathen clime; perhaps in trying to find his way from place to place over the rocky rocks, or in a lonely land, worn down with fatigue and hunger, amidst the driving storm, night overtakes him, and after many fruitless attempts to find his way, at last lays himself down to rest, and wait for morning. It is not for worldly goods—he labors for immortal souls, and most devoutly asks your prayers.

Since writing the above a Camp-meeting has been held in the nation, and at this hour it closes. Good order indeed has been observed—some good feelings of soul—conversions not known. Some natives killed the church. Here is a good camp-ground, well fixed with sheds for the accommodation of all. It is said to have been valued at \$1,000. Our temperance meeting has gone into operation, and more than 300 members have joined, and it seems to be rapidly spreading its influence. Pray for your brother.

SAUL ALLEN.
Cherokee Nation, Forks of Canadian, Sept. 19.

[From the Missionary Herald, for November.]

MISSIONS OF THE AMERICAN BOARD.

SYRIA AND THE HOLY LAND.—On the first day of this year, (1837,) one of the most violent and destructive earthquakes was felt, that Syria ever experienced. In Beyroot, little injury was sustained; some houses however were cracked, others thrown down, and a few persons wounded. At Sidon, from 70 to 100 houses were altogether or in part thrown down—nearly all were badly cracked, and seven persons killed. In Tyre the destruction was far greater; even the best houses will be habitable without tearing down and rebuilding; twelve persons were killed and thirty wounded. The village of Ramsh is utterly ruined; thirty killed. At Jish, not a house remains standing; 235 perished. Safet is no more.—This was the "city set upon a hill," to which our Saviour alluded in his sermon on the mount. Out of 5000 Jews and Christians here, 4000 were killed, and not far from 1000 Mussulmans. At Tiberias the destruction was not so great. Out of 2,500 about 700 perished. Safet was built on the declivity of a mountain—Tiberias on a level plain. Lady is one of the heaviest of ruins; 143 killed. Segara lost 50 of its 200 inhabitants; and here, at Lady, all the houses were destroyed. At Arana, 190 persons perished, and many were wounded. Nazareth sustained but little injury; five only were killed. Nabios was nearly destroyed, but not more than 150 persons perished. The description of the scene from the pen of Mr. Thompson, is intensely interesting and affecting. The violence of the earthquake spent itself about midway between Beyroot and Jerusalem; but for nearly a month, the earth continued to tremble. The vicinity of the "son of Tiberias" is evidently of volcanic origin. All the villages on the east shore of the lake Genesareth are in ruins, and the same is true as far east as the land of Gilead and Bashan. The shock was felt in Egypt, and at Mount Sinai.

VALLEY OF THE EUPHRATES.—This is becoming more and more important and promising as a field of missionary exertions. Several hundred thousand Moslem Christians reside in the mountains north of Mosul, and an equal number of Christians of the Chaldean church. The road through Aleppo, &c. formerly dangerous on account of wandering Arabs, is now open, and caravans regularly pass. These oriental Christians would gladly receive the Scriptures, and send their children to schools.

ODESSA.—A powerful work of grace is advancing here, as the result of the labors of Mr. Schanfler last year. The revival has extended more to eight villages, beside the city itself. In two villages containing 2,000 souls in all, their pastor has hope for more than half of the persons not children, to have passed from death unto life; the pious are now the majority in these villages.

WESTERN AFRICA.—An unhappy disagreement arose between the natives and the colonists, as Mr. Wilson states in a letter of Feb. 7, which were at one time a most serious and threatening aspect, arousing 500 savages to the fell purpose of revenge and destruction. It was however happily and effectually settled by the prompt and cool interference of Mr. W. who displayed admirable tact and courage on the occasion. The confidence of the natives in the mission has not been shaken; they cling more closely to us as their friends than ever. The people are in great numbers suspending their ordinary labors, and attending on the Sabbath, and are avowedly determined for the future, to be constant attendants on religious instruction. In the hearts of some, the inquiry has sprung up,—what shall we do to be saved? The schools are visited by the influences of the Spirit.—The son of an influential man gives satisfactory evidence of a change of heart. Opposition has been

awakened among the devil priests. One said, some time since, at Cape Palmas,—"If God's palace go up, the devil's must go down." Thought and interest on the subject are evident.

CURAC.—The Sabbath was never so observed before in Canton. Various religious exercises, prayer meetings, &c. are well attended during the week.—Mr. Bridgman is still engaged in the revision of the Scriptures in Chinese, preparing Tracts, editing the Chinese Repository, and preaching. The whole New Testament and parts of the Old have gone to press. Twenty tracts have been prepared. More than 300,000 pages, exclusive of the Repository, have been printed. Mr. Parker is in the hospital. Mr. Dickinson takes Mr. Stevens' place in the exploring expedition. Two missionaries and two physicians are very much needed for Canton and Macao immediately, and a great number, not exceeding 100, for the Indian Archipelago, Formosa, Loo Choo, and Japan.

BURMAH.—There has been a civil war in Burmah, which has resulted in the death of the old king, and the accession of his brother, the Suraw, who has been regarded as a man of enlarged views, and has always shown himself friendly to the mission. The party in power before were bigoted Buddhists.—Bap. Miss. Mag.

[From the London Watchman.]

NEW ZEALAND.

MY DEAR SIRS—Some of the numbers of your excellent journal for this mission, up to August, 1836, arrived here on the 22d inst., and our hearts are cheered with the delightful accounts recorded of the progress of Wesleyan Methodism through the world; and our earnest desire and prayer to God is that it may win its widening way, and spread light, liberty, and life on every hand.

Since I had the pleasure of last addressing you, I have succeeded by the blessing of God, in completing "The Harmony of the Gospels," and the last sheet was struck off yesterday; and ere long I hope it will be made up and distributed among the New- Zealanders, hundreds of whom are begging for the bread of life! It makes one hundred and twenty pages 12mo., and although it is not so perfect as we could wish, we believe it will be made a lasting blessing to our people. Two thousand have been printed. I cannot describe to you the eager desire manifested by various persons of late, in this neighborhood, to possess instruction, and especially to obtain hymn books, to sing the praises of God in the public and private exercises of grace, and ere long I expect I shall be employed in preparing some to put into their hands.

The brethren, Turner and Whiteley, and myself, have written nearly thirty hymns of various metres; and you would have been delighted to have heard some of the females and brother Turner's children sing one on "journeying to Canaan," last Sunday evening, in the native chapel, to a trumpet metre called Majesty, which is simple and sweet, and which we intend to introduce into our congregations. It falls to my lot to attend to this useful department of religious exercise, and I trust the natives will be taught to sing the praises of God "with the spirit and with the understanding also." Some of them have good voices, but we are badly off for a selection of tunes, and the collection of Arnold, Leach, Rippon, and others, would be a great acquisition to the mission. It seems almost a necessary qualification that a missionary should be able to sing, as the South Sea Islanders are very fond of engaging in that delightful exercise. Two sweet hymns sung at home have been translated into native by the brethren in the church mission, (with several others,) viz.—"From Egypt we have come," &c., and "Lo he comes with clouds descending," &c., which we have frequently sung with a full congregation, and which have produced some effect. The beauties of our English poetry, are, however, lost in the New Zealand language, in our attempts to make known the sentiments of our hymns to our people. Music, as a science, will never, I fear, be understood by this people, whose native singing is an unintelligible jargon; but in singing the praises of God they express, and I hope, feel what they say; and the truths recorded in the hymns convey powerful instruction to their minds. It was a custom with the venerable founder of Methodism, when rehearsing his own and his brother's hymns, to stop short and ask the people whether they understood what they sung; and on one occasion this week, while attending to this plan, much impression was evidently made on the native mind, and one youth afterward retired, and committed the teacher's remarks to paper; and some of them have begun to take down sermons,—a practice, however, which we cannot commend. Hundreds we trust of this untutored race have embraced the truth; but it is still a day of small and feeble things, and we wait.

"The overwhelming power of saving grace," so delightfully experienced among the friendly Islanders,—to make our ministry more effectual. Thousands of prayers have been offered up for this people by the friends of missions, and we have no doubt but they will be answered, and that all the tribes will ultimately be brought into the fold of God! The church brethren and ourselves have had to pass through deep waters for some time; but I trust the cloud is passing away. We have had many blessed meetings since our beloved brother, N. Turner, has been with us, and we hope to see the cause in great prosperity. We must be men of prayer, full of faith and of the Holy Ghost. Then we shall

"Shake the trembling gates of hell."

The Lord fulfil the petitions of his people! We are at this time favored with the presence of the venerable Mr. Marsden, the first missionary to this benighted people, who has come down from Sydney, on an errand of mercy to promote peace and good will among men. He enjoys excellent health, and appears full of zeal in the mission cause. I remain, yours very truly,

WILLIAM WOOD.

Munijungu, New Zealand, Feb. 24, 1837.

[From the Christian Advocate and Journal.]

LAST HOURS OF REV. JOSHUA MARSDEN.
Extract of a letter from his daughter to her grandfather, David Seabury, Esq. of New York.

LONDON, Aug. 22, 1837.
My revered Grandfather and beloved Father,—"The task devolves upon me of communicating the mournful intelligence of my beloved father's decease. After nine days of extreme bodily suffering he entered into rest. He has often been very ill, almost on the verge of the grave, since we came to London, and has labored under a complication of diseases, but as he seemed to revive with the summer, we little thought his sickness was unto death. For your satisfaction I will transcribe what my dear mother has written respecting his experience during his last illness. This was done at the request of one of the preachers, who wished to prepare an announcement for the Magazine."

"He was taken ill on Wednesday, the 21st of August. The nature and violence of his complaint prevented my speaking much to him. His reply to my first inquiry relative to the state of his mind was, 'I have peace, but not joy. I cast my soul on the broad basis of God's boundless mercy. My pain and the distraction of my head almost prevent my thinking.' On the Friday and Saturday, my dear sir, saw him, and he could not recollect the clear and decided testimony he gave of his perfect confidence in the wisdom, goodness, and faithfulness of God. He repeatedly said,—'I am on the rack. I am not afraid to die.' On Sunday he expressed his opinion of his situation and said, 'It is all right.' He was much in earnest prayer, frequently entreating the Lord to take him home, and said, 'I long to join the harping throng.' On being spoken to, he said, 'My mind is absorbed in two great subjects—my dire sufferings, and the glory that shall

be revealed.' He asked on Wednesday what the physician said. I told him he thought him dying. 'How long will it be?' 'He thinks in about twenty-four hours you will be in your Father's house.' With a loud and extolling voice, he exclaimed, 'Good news! good news!' After this he often inquired the time. The next day he remarked, 'The twenty-four hours have expired.' Just then Mr. called. He said to him, 'I think my heavenly Father has some wise intention in keeping me so long out of my heavenly inheritance.' He often said, 'God is good.' 'Precious Christ, O take me home.' Almost his last expressions were, 'O thou unutterable Love!' and repeated it.

"He watched the approach of the last enemy, and hailed it with the most astonishing and triumphant faith, clearness of intellect, and a tranquillity of mind. I once said, 'My dear, you are a great sufferer.' 'Because,' said he, 'I have been a great sinner,' and he wept. Finally, about a quarter past eight o'clock, on Friday morning, the 11th instant, he gently and sweetly fell asleep in Jesus. The Lord gave him an easy dissolution; no agony, no last struggle, nothing to distress us; but every thing to excite our gratitude to our heavenly Father for dealing thus kindly with him."

Yours, dutifully and affectionately,
FRANCIS MARSDEN.

[From the Liberia Herald.]

DEATH OF KING BOSON.

The report of the death of His Majesty, of the Konda country, has reached us, attended by so many circumstances of probability, as to leave no doubt of its authenticity. As far back as last year, a rumor was abroad that his majesty was dead. But close to the track of the report, a caravan arrived from Porah, with the ostensible purpose of burying ivory, and contradicted it, stating that the King, at the advice of the free-green men (physicians) had merely retired from active business to a small town, whence he from time to time, as occasion required issued the necessary orders through his head man, and that his health was fast returning. This has turned out to be one of those political artifices, to which other courts, besides African, have had recourse. The fact is, Boson was dead when the report was first circulated, and the caravan above alluded to was sent to contradict it.

Boson was truly an extraordinary man. He was born near the Sherbro. When a boy, he entered on board an English Man-of-War. There, either from his enormous size, or from the duties he performed, he acquired the name of "boatswain," by which he afterwards chose to be called, even when he came to sway the regal sceptre.

On the expiration of his time on board, he was landed at Mesurado, where he married a wife. Shortly afterwards, dressed in the costume of a sailor, he journeyed for the interior. His dress, broken English, and blustering, swaggering manner, which he had learned while on board, (and which, regarding them as accomplishments, he was fond of displaying), excited the apprehension of the artless inhabitants wherever he went. He continued his way until he reached the romantic valley in which imperial Bo Porah was destined to be built. As soon as he raised his standard, (and in Africa, building a town is always regarded as such), numbers, alarmed by his singular manner, bold and independent character—his half-English and blasphemous jargon, flocked to him and placed themselves under his command, and soon he numbered as many adherents as any chief in the vicinity. Thus established, his restless and sanguinary soul could not long remain without employment, and soon found an opportunity of measuring lances with the surrounding kings. Success in his first encounters, and the lapse of a few years found the late solitary adventurer, the independent monarch of the Konda country.

To Cape Mount on the north, and the sea shore on the south and west, the country has felt and owned his unexampled success in battle, in the frequent destruction of its inhabitants, of its towns and crops.—Not many years prior to the American settlement at this place, he ravaged the whole country, decapitated the kings and head men, burned the towns, enslaved the inhabitants, destroyed the crops, and dug up the palm trees by the roots. Afterwards his name became a watch-word among friends and foes,—of victory to the former, and of defeat to the latter.

Boson was of prodigious stature; being at least seven feet high, muscular, and symmetrically proportioned. He was ever, from the first settlement of this colony, its true and zealous friend.

THE RECHABITES.

The Rev. Joseph Wolf says.—On my arrival at Mesopotamia, some Jews that I saw pointed me to one of the ancient Rechabites. He stood before me, wild, like an Arab, holding the bridle of his horse in his hand. I showed him the Bible in Hebrew and Arabic, which he was much rejoiced to see, as he could read both languages, but had no knowledge of the New Testament. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him,—"Whose descendant art thou?" "Mous," said he, hoarsely, "is my name, and will show you who were my ancestors," on which he immediately began to read from the 5th to the 11th verse of the 35th chapter of Jeremiah.

"Where do you reside?" said I.
Turning to Gen. x. 27, he replied,—"At Hadram, now called Simar by the Arabs; at Uza, now called Sanan by the Arabs;" and again referring to the same chapter, verse 30th he continued,—"At Mesha, now called Mecca, in the deserts about those places. We drink no wine, and plant no vineyard, and sow no seed! and live in tents, as Jacob, our father, commanded us; Hobab was our father, too. Come, and you will find us sixty thousand in number; and you see prophesy has been fulfilled,—'Therefore, thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab, shall not want a man to stand before me forever;' and saying this, Mous, the Rechabite mounted his horse and fled away, and left behind a host of evidence in favor of sacred writ.—London Visitor.

BIBLE BURNING.—We copy the following from the Linerick Standard, received yesterday morning. It is from a Clare correspondent of that Journal, written on the 24th inst., and is as follows:—

"A young woman was made a present of a Bible and a few other religious books, by a Christian young lady here, about a month ago. The Rev. Mr. Quinn, Popish priest, having been informed of the circumstance, went to her dwelling, demanded the Bible and books, and compelled her to open a box where they had just been laid by her, after reading them. His reverence took out both the books, went out on the road and showed them to all the Roman Catholics that were passing by; no doubt to make her be despised and maltreated by her neighbors. He then went into the house and abused her brother in the most shocking manner, for permitting her to have such books in the house. The young woman, who had been listening, then asked for the Bible, saying that she had only got the loan of it, and begged of him at all events, not to destroy it. The priest indignantly looked at her, but without saying a word, threw it with great force, into the fire! On her trying to save it from being burnt, he called her a 'blackguard slut,' said he would horsewhip her if she attempted to take it up, and stood by the fire until it was consumed! He also told her that she had no right to read the *Statesman's* Bible, for the holy mother church forbade it. The young woman said that since she had read it, she knew more about what the Lord Jesus Christ had done for her, than if she was listening to him forever, and that it told her what he would never tell,—that the 'blood of Jesus cleanseth from all sin.'"

LEGISLATURE OF VERMONT.—A friend at our elbow has just received a letter from Montpelier, giving information that the spirit of Republican Liberty prevails without obstruction in this body. Numerous memorials have been presented, in regard to Texas, the home slave trade, and the abolition of Slavery in the District and Territories. These were all referred to a Committee, who were about to report, unanimously, a noble set of resolutions on all the points. The Judiciary Committee were undecided whether it was at all necessary to pass any act for securing a jury trial to persons claimed as fugitives; it being the opinion of many that the Act of Congress of 1793 is so plainly unconstitutional and void, that no Judge could be found in Vermont, who would venture to act under it. Mr. Birney, the Secretary of the American Anti-Slavery Society, had appeared before both Committees, and was received with much respect by the public men of Vermont.—N. Y. Evangelist.

ZION'S HERALD.

BOSTON, WEDNESDAY, NOVEMBER 15, 1837.

RECENT REVIVALS.

At a camp-meeting held near Hudsonville, Miss., 71 joined the church on probation, and the prospect is good for a revival.

At a camp-meeting held recently at Owen's Spring, Alabama, 70 or 80 persons joined the church on probation. On Salem Circuit, N. J., the work of the Lord is prospering. Eighty persons have been received on probation, and the prospect is brightening.

On Winchester Circuit, Baltimore Conference, 60 persons obtained religion at a camp-meeting. An extraordinary work of God is in progress in New Town, on this circuit.

At Easton, Penn., God is visiting his people in much mercy. The writer says that the work embraces the young, the middle-aged, and the old, of both sexes.

On Prince Edward Circuit, Va., there has been a most gracious revival of religion for two or three months past. More than 300 have professed the religion of the Saviour, and the work is still advancing.

On Covington Circuit, Ga., the Lord is abundantly reviving his work. During two meetings which lasted eleven days, more than 200 souls professed religion. The Baptists are doing well in many places.

During the past year, the Lord has poured out his Spirit in a wonderful manner on Niagara Circuit, Genesee Conference. For the last five months, there have been 150 conversions. The work is still progressing.

At a camp-meeting held on Shrewsbury Circuit, Baltimore Conference, 50 persons experienced a change of heart. Since May last, 120 have been admitted on probation. The revival still continues.

On Athens Circuit, Georgia Conference, a gracious revival of the work of God is progressing. Several hundreds within a few weeks have joined the church on probation.

A preacher in Alabama, writes that in Courtland county, hundreds are flocking to the cross of Christ for mercy. Very many of the people are seeking for sanctification, and not a few have obtained it—among whom are several ministers.

The Lord has visited in mercy the Columbia District, S. C. The camp-meetings for this season, have been attended with an unusual measure of the divine presence. One of them lasted eleven days. The writer says,

"I was present during the first seven days of its progress, and perhaps such displays of the awakening and converting power of God I never saw before. It seemed to me very much as it was when the whole multitude sought to touch the Saviour, and virtue went out of him and healed them all. About 150 professed to obtain the pearl of great price before I left the meeting. The scene reminded me of the excitement among the Jews, after their return from the Babylonian captivity, when the foundation of the second temple was laid."

Rev. Thomas Castleton states in the Auburn Banner, that during the past year, he has been privileged with seeing 500 souls converted during the past year, and that at Boston, in Erie county, N. Y., there is a gracious revival of religion. The congregations are crowded, and from 40 to 50 are forward for prayers each evening, among whom are some of the most influential of the citizens. Fifty-five have experienced religion. The writer says that God has mercifully converted some Universalists, and they find that heart religion is much better than that which sinks no lower than the head, and that a "good hope through grace" is better than a good hope through argument.

At a camp-meeting held on Pulaski Circuit, Illinois Conference, 60 persons were converted to God. Forty-one dollars were contributed to the missionary enterprise.

A camp-meeting was recently held at Bethel, Ky., at which 102 persons embraced religion. One night, near the close, the work became so powerful, that the preacher could not succeed in getting the mourners away from the altar. They continued in prayer all night, until day-break, and some powerful conversions took place. We copy the following from the writer's account:—

"There is one circumstance that is worthy of notice. A man who was both deaf and dumb, became concerned about his future state; and it was observed by his friends that he could understand the altar, in time of service, until Tuesday morning, at 9 o'clock, when a brother of another denomination secured the stand for the purpose of preaching. On Tuesday, he professed religion, and appeared to be very happy indeed—embracing his friends in his arms, and pointing toward heaven."

On Yevay Circuit, Indiana Conference, there have recently been 140 conversions, and many more are still seeking the Lord.

At the last quarterly-meeting held for Nashville Circuit, Tenn., 160 souls were converted to God!

There are many pleasing accounts of the work of God among the Baptists, also. At Macoupin Church, Illinois, between 80 and 100 have recently been converted, 57 of whom were baptized.

In the same denomination, at Penn Yan, N. Y., there has been a powerful revival. The Gospel Witness says:—"The work continues with no abatement; it takes all classes, rich and poor, old and young, infants, Universalists, moralists, and non-moralists, lawyers, physicians, merchants, mechanics and farmers. It is not possible to tell how many have obtained hope at this meeting, as the work not only extends through the county, but some have been converted from New Jersey, Michigan, Orange county, and other places far from the meeting. But I may speak safely, when I say, that between 200 and 300 have been converted."

FREE WILL BAPTISTS ON SLAVERY.—The General Conference of the Free Will Baptists, which recently met at Greenville, R. I., passed some important resolutions against slavery with an unanimity before unknown in any religious denomination. The editor of the Morning Star says, that it was blessed to witness the harmony of sentiment prevailing throughout the Conference on this subject. Four resolutions were passed, strongly condemning slavery. On the first resolution, which we give below, every member present voted.

Resolved, That Slavery, as it exists in our country, is a system of tyranny—most cruel and wicked that the oppression and wrong practiced by any other civilized nation in the known world, upon any class of its citizens; and that it is a system murderous in its nature, its tendencies and its actual results.—A system of robbery,

